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THE NEW YORK

LATIN LEAFLET

Entered at the Post Office in Brooklyn as second-class matter, October 29, 1900

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Scholar and

VOL V

BROOKLYN, NEW YORK, OCTOBER 24, 1904

No 104

TRUSTEES OF THE SCHOLARSHIP FUND

ARTHUR S SOMERS, Ex-Commissioner of Education
NICHOLAS MURRAY BUTLER, College Entrance Examination Board
FREDERICK D MOLLENHAUER, Mollenhauer Sugar Refinery
JOHN H FINLEY, College of The City of New York.

Thirteenth Meeting of the Latin Club

CHANGE OF PLACE

The thirteenth regular meeting of The New York Latin Club is called for Saturday, December 3, at 12 M, in the Hotel St Denis, corner of Broadway and Eleventh Street, New York. Professor John C Rolfe of the University of Pennsylvania, will address the club. The subject will be announced later. All persons who are interested, whether teachers of Latin or not, are cordially invited to be present. The plan is to serve luncheon at 12 M, promptly, so that there shall be no delay. The address will follow the luncheon, and adjournment will occur about 2 P M, thus leaving the afternoon still unbroken, for those who attend. Please send a postal card at once to the Sec'y, Mr A L Hodges, 309 W 101 st, N Y, if you intend to be present, so that we may inform Mr Taylor, the proprietor of the hotel, how many to expect. Please attend to this at once.

The price of the luncheon will be 75 cents to members, \$1.00 to others. A ticket entitling a member to the three luncheons of the year can be secured of the Secretary in advance for \$2.00.

Out-of-town teachers may find it convenient to be in the city on the day announced.

Information as to the conditions of membership in The Latin Club can be had at this meeting, or by referring to Nos 3 and 10 of THE LATIN LEAFLET, or by addressing the Secretary

H H BICE, *President*

A L HODGES, *Secretary*

Analecta

Several years ago one of my colleagues asked me what was the precise meaning of *analecta* used in the title of a book. I was unable, I found, to give as satisfactory an

answer as I could have wished. Now, however, I know somewhat more of the rather curious history of the word and venture to set forth here what I know, in case it may be of interest to somebody. If the reader chance to know all about the matter, he can skip what follows and be no worse off.

Analecta, then, as a book title means "crumbs swept up" (the title that the late T DeWitt Talmage once gave to a volume of essays). Anyone that chooses to refer to Dr Murray's English Dictionary will find that the word appears in English in the form *analects* (defined "crumbs which fall from the table") as early as 1623. But if one look up *analecta* in Lewis and Short or the new Thesaurus, he will be informed that the word is a masculine noun latinised from *αναλέκτης* and that it was the peculiar name of the slave that performed the office described in Hor S 2 8 11 sq. But if one will refer to Forcellini or Jesner, he will find a neuter *analecta* and may anticipate the brief history that I am about to give of the word as a modern book title.

Martial 7 20 16 sq. read with a pause after *analecta* in 16 instead of before it (so that the sense of the verse was supposed to be *analecta et quidquid canes reliquerunt* instead of *quidquid analecta et canes reliquerunt*) combined with Martial 14 81, Scopae, read according to the false text *sed pretium Scopis nunc analecta dabunt* (instead of *otia sed scopis nunc analecta dedit*)—these passages were the *fons et origo malorum*. On the basis of them, supposed to contain *analecta* in the sense "crumbs swept up", some person at present unknown to me at some time prior to the year 1623 (as we have already seen) used *analecta* as or in the title of a book. I should like, as a matter of curiosity, to know who that person was; and if any reader of these words can tell me, I shall be grateful. What I am writing is thus, in a sense, an advertisement for a missing person.

It may perhaps be worth while to mention in conclusion that the term *analecta* has been

Germanised as *Analekten* (Wolf's *Litterarische Analekten* should be familiar to the reader), that this form is interpreted in Sanders's Dictionary by *Lesefrüchte*, and that the well-known author of the *Analecta Euripidea* has also published certain philological crumbs under the title *Lesefrüchte*.

MORTIMER LAMSON EARLE

On Scholars and Scholarship

Time was when every scholar was a *clericus*, and it is only necessary to accompany Chaucer's pilgrims to Canterbury to feel how greatly they were *one*. In Italy, indeed, even a little before, men had begun to separate much more, and the Humanists took upon themselves this name, an apology not less than a defiance of the *homines religiosi*. It is very curious to see how the Italian scholars of the fifteenth century, reared entirely on Classicism as they were, joyously rose upward and felt in themselves a superiority not only to scholasticism, but to all forms of traditional and transmitted learning and learned professions. Burekhardt, Voigt, Symonds have spent much labor and sympathy in delineating and tracing this matter, but Valla, Petrarca and the rest are largely preserved for us. Our own time has University professorships for *some* scholars. Almost all of them are teachers in fact, in higher schools. Much is heard of original research also, but still the scholar in this our own generation is in doleful, in evil case. It is not the fact that, since Bacon's *Novum Organon* men have learned to study the phenomena of matter and of material life through experiment—which pushed Classicism into the shade. No, in the present time the scholar—the student of literature and of the nobler literary manifestations of humanity at large—the scholar I say has to define and sharply grave the lines of his own domicile and defend his right of being.—First of all we must recognize the mutations in scholarship, adopting one of Aristotle's categories that of *pros ti: relatively*. Classical scholarship has long since Petrarca ceased to be the staple or the Lion's portion of academic pursuits. On the other hand mere *remoteness* has come greatly to be taken for an essence of scholarship: as though the smaller the practical concern of the subject matter of the given literature or shred of literature—prac-

tical concern to our actual present lives I mean—the greater the scholarship of those men who gained a closer vision of this remoteness. I, for my part, have spent a very great, perhaps the greater, part of my life in the more exact determination of minutiae of classical tradition. But all this, as in the case of hundreds of others, was dealing with an aftermath. What I value, however, is a fairly true and ever ready faculty of rapid reading. One may labor to determine the modication of the Zeus-conception as between Homer and Hesiod, speculate as to the origin of Sapphic or Alcaic rhythms, on the colloquialisms in Cicero's letters, on the range of Plutarch's direct and indirect reading, on the conscious recrudescence of paganism in Neoplatonism, the slow rise of syntactical consciousness in earlier Latin, and the paratactical type of Plautine syntax, the development of the Roman law from the Twelve Tables and the civil practice of the Latin Peasants to the codification of Justinian. Intrinsically these things are not more scholarly than studies in the Italian sonnet, in the rise of the novel, or the influence of the English Deists on the German Classics, or Kipling's delineation of Tommy Atkins in the tropics or elsewhere.

Technically perhaps there is no great difference. And still there is a great difference, because the others came earlier and dealt with the fundamental interests of man earlier, and were of course vastly more original than our forms of utterance possibly can be.

As for the personality of scholars apart from the common requisites of infinite patience and industry, "Where, in the history of human civilization is contentiousness and vanity more strikingly exemplified"? As when Bentley had his lifelong feud with the Fellows of Trinity College, Cambridge, or when Scaliger gloried in the ancestral della Scala of Verona, or when Bonn seemed to become too small to hold both Ritschi and Jahn. The morbid sensitiveness which is often begotten by the intensity of the "theoretical" life is a familiar phenomenon, and every fair and unprejudiced mind cannot but subscribe to the valuation in Stoic Ethics when these thinkers assigned a higher place to the virtues of action than to those of knowledge and intellectualism.

To proceed to another matter of urgent interest: We have, in the main, drawn far away from the ideals and the practice of the Renaissance with its canon of imitation and practical reproduction, and Bembinus and Erasmus would find no admiring public in our own generation. But our academic practice of urging young men to premature specialization has been and is still very deleterious